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as we say, and introduces what follows like the Hebrew **לֵאמֹר** (see Paul Haupt, *Der keilinschriftliche Sintflutbericht*, Leipzig, Hinrichs 1881 pag. 29).

During the first days of last August Mr. M. W. Shapira of Jerusalem visited me after having sold in England a new collection of Jewish MSS., partly Hebrew, partly Arabic, which he had bought in Arabia and Persia. From one of them he copied for me some original Aramaic passages of Anan, the Babylonian founder of Karaism, in the eighth century. In these remarkable fragments, the style of which is Talmudical but of a peculiar color, the word **אמא** occurs several times with the meaning: "It (the Scripture) says"; for example: **אמא לקים כל דבר ואילו אמא זאת התעודה הוא סגי ליה אי לא טפי כתיב וזאת התעודה לאודרך** that is, the Scripture says (Ruth 4, 7), "for to confirm all things," and when it were said, "this was a testimony," that would be sufficient without any addition, but it is written: "for to confirm all things" with the design of noticing you etc.

Hence it appears that the **אֲמִינָא** of our Lord can be considered as either compounded of **אָנָא** and **אָמַר** with elision of the final letter, or of **אָנָא** and **אָמִי**, the participle of **אָמַר** as an independent verb, which is kindred, but not identical with **אָמַר**.

SCRIPTURE USAGE OF **נָפֵשׁ** AND **רוּחַ**, AND OF THE CORRESPONDING GREEK WORDS.

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These words are variously rendered in our Bibles, and they really have different senses according to the context and application; but there are certain distinctions invariably maintained between them, although these are not accurately represented by the ordinary uses of the English terms "soul" and "spirit."

It will be found that **נָפֵשׁ** and **ψυχή** very closely agree together, both being derived from verbs (**נָפַשׁ** and **ψίχω**) which primarily signify to breathe (see Job xli. 21 [13]) as a sign of life, and frequently referring to the refreshing coolness of air in gentle motion. These two words

therefore denote the animating principle which distinguishes active creatures. Yet they do not mean simple vitality, for neither of them is ever applied to plants; but נִפְּיֹשׁ at least is occasionally spoken of a human corpse as having been the seat of life. Again they do not denote incorporeal beings, for they are never used of angels nor (except in a few phrases where they are equivalent simply to *self*) of God (as figuratively of Sheol, Isa. v, 14). They are both nomina, applied indifferently to human beings and to animals.

On the other hand רוּחַ and πνεῦμα are equally allied to each other, both springing from roots (רוּחַ and πνέω) signifying *to blow*, and often used literally of *wind* or an inviolent motion. They are regularly spoken of angels (whether good or bad) and of God, but are never applied to beasts except in very few passages (Gen. vi. 17, vii. 15, 22; Ps. civ. 29; Eccles. iii. 19, 21) by way of Zeugma with man.

It thus appears that these two sets of words properly represent respectively the lower order of animated creation and the higher range of intellectual and moral beings. In as much as man partakes of both these elements, having a vital, moving, sensitive body, as well as a consciously rational and accountable soul, he may appropriately be designated by either of them, as viewed from the animal or spiritual side. Accordingly we find them applied almost indiscriminately to him as a living sentient being. The sacred writers do not nicely distinguish, at least by their use of these terms, between his different faculties, although נִפְּיֹשׁ and ψυχή seem to point more or less directly to the passions and emotions which characterize him bodily and personally, while רוּחַ and πνεῦμα relate rather to those trials which befit him mentally and morally. In a few passages (especially of the New Testament, e. g. 1 Cor. xv. 45; 1 Thes. v. 23) this line of demarcation is somewhat sharply defined; and in the adjective forms ψυχικός and πνευματικός a similar distinction appears, but is usually turned in the Christian direction of the natural as opposed to the regenerate state, once (1 Cor. xv., 44) of the body as subject to a kindred change in the resurrection.